

MASTER ^KCalamy
Edmund Calamies
LEADING
CASE.

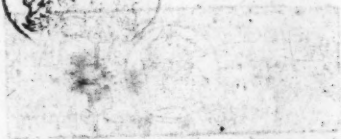
*Behold how he seeketh a quarrel
against me?*



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THE
BRITISH
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DEPARTMENT
OF
MINERALOGY
CASE

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Mr.

EDMUND CALAMIE'S
LEADING
CASE.

Lord Mayor's Officer with a Warrant.

FOrasmuch as I have received a Certificate from,
and under the Hand and Seal of the right Re-
verend Father in God, Gilbert Lord Bishop of
London, That Mr. Edmund Calamy late Cu-
rate of the Parish Church of St. Mary Aldermanbury,
in the said City of London, being (according as is pro-
vided and enacted by the late Act of Parliament made for the
Uniformity of Publick Prayers, &c.) by reason of his In-
conformity disabled to Preach or Read any Lecture or Ser-
mon in any Church or Chappel within his MAJESTIES

Realm of England, or Dominion of Wales, and Town of Berwick upon Tweed, and continuing and remaining still so disabled, did since the Feast of St. Bartholomew last past, upon two several daies, viz. on Tuesday the twenty sixth day of August last past, and upon Sunday the twenty eighth day of December, 1662. in the said Church of St. Mary Aldermanbury, presume, and take upon himself (without any lawfull approbation and licence thereunto) to Preach or Read, and did Preach or Read two several Sermons or Lectures publickly before the Congregation, then, and there in the said Church assembled, contrary to, and in contempt of Authority of the said Act of Parliament: These are therefore (as I am required by the said Act) in His MAJESTIES Name to will and command you to receive into your Custody within the Gaol of Newgate, the Body of the said Edmund Calamy brought unto you herewith, and him there detain for the offence aforesaid, for the Term of three Months from the day of the date hereof, without Bayl or Mainprise, according to the tenor and effect of the Act of Parliament aforesaid. And this shall be your Warrant therein, Dated this fifth day of January, 1662.

Church-Members.

FArbe this from you, good Sir, spare your self, and retire until this Calamity be overpast.

Is: 26. 20.

Come my people, enter thou into thy Chambers, and shut thy doores about thee: hide thy self as it were for a little moment, until the indignation be overpast.

Act 24. 13.

Mr. Calamy. What mean you to weep, and to break mine heart? for I am ready not to be bound onely, but to dye for the Lord Jesus.

Brethren.

Brethren. Now you will not be perswaded; we must cease, and say, *The will of the Lord be done.* A^c. 21. 14.

Calamy. The Lord Jesus did not hide himself when he was to be taken for me, but said, *Here I am:* I will not hide my self now. I am to be taken for him, but will say, *Here I am:* only I shall entreat some of your Company, to my Lord Mayor, to whom you may give an account of that daies proceeding.

Brethren. With all our hearts: —

Lord Mayor. As I would upon other occasions have been glad, so really I am now sorry to see you Mr. *Calamy*: equally sorry I am, that I must inflict such a punishment (as I am obliged by the A^c.) upon a Person of your Years and Profession, and that such a Person should deserve it: In charity I could not think your Conscience could have allowed you at any time, so open an affront to the most Solemn Establishment of Authority: I reason I could not think your prudence could have allowed it at this time, when His Majesty was so full of gracious thoughts towards you, and all sober men of your way.

Calamy. In prudence I should not at this time have displeased his Majesty: In Conscience I cannot at any time displease God.

Lord Mayor. I hope His Majesties Government is so just, so moderate, so agreeable to the great Principles of Religion and Reason, upon

upon which mankind joyn in a Society, or Christians in a Church; that there is no discreet and knowing Person put upon the sad Dilemma of either provoking God, or opposing the Authority ordained of God.

Calamy. Necessity is layd upon us, yea, *was*
 1 Cor. 9. 16 *unto us if we preach not the Gospel.* That you
 may have a reason of that which was done by
 me, and so may not think I did it unwarrantably,
 I offer your Consideration what hath been
 much upon my spirit, from the 5. of the *Acts*,
 As the Apostles taught the People, the
 Priests, the Sadducees, the Captain of the Temple,
 came upon them, *being grieved* that they
 taught the People: And they layd hands on
 them, and layd them in hold against the next
 day: Howbeit, many of them which heard
 the Word believed, and the number of the
 men was about five thousand: And when
 they had called them before them, they asked
 them by what Power, or in what Name have
 you done this: Then *Peter* filled with the
 Holy Ghost, said unto them: Ye Rulers of
 the People, and Elders of *Israel*, if we be examined
 this day, of the good deed that we
 have done, be it known unto you all, we
 have done it in the Name of the Lord
 Jesus Christ. And when they saw the boldness
 of *Peter* and *John* they marvelled, and they
 took knowledge of them: But when they
 had commanded them to go aside out
 of

of the Council, they conferred among themselves, saying, What shall we do to these men; for that indeed notable things have been done by them, is manifest to all them that dwell at *Jerusalem*, and we cannot deny it: But that it spread no further among the People, let us straitly threaten them that they speak henceforth to no man in this Name. And they called them, and commanded them, That they should not speak at all in the Name of Jesus. But *Peter* and *John* answered and said unto them: Whether it be right in the sight of God, to hearken unto God more than unto you, judge ye; for we cannot but speak the things which we have seen and heard: So when they had further threatened them, they let them go, finding nothing how they might punish them, *because of the People.*

L. B. L. If it were not our business rather to manifest our obedience to the *Act of Uniformity* in performing duty, then to dispute your disobedience in neglecting yours, we could easily show you how many waies you have wrested this Scripture, as the unlearned and unstable wrest them, to their own damnation: and how wide your case is from theirs.

For 1. They were silenced by no Law; you are silenced by a Law; they could say with *St. Paul*, *Acts 25. 8.* for themselves, and answer, That neither against the Law of the *Jewes*,

nor against the Temple, nor against Caesar, have we offended at all. You must confesse, That against the Law of the Nation, against the Church, and against Caesar, in many things have you offended all.

2. They were forbid to preach in the Name of Jesus. You are onely forbid to *Rebel* in the Name of Jesus: They were restrained from publishing the Truth: You are restrained onely from publishing Errors.

3. There the whole Ministry was to be silenced: Here you onely, and a few others, are suspended: So that now Christ is preached, and you may rejoice.

4. They were suspended by the prevailing power of oppressions: You are silenced by the reasonable power of your own Representatives in Parliament. Jewes silenced them without a Law; you by a Law, which the men you have chosen have made, have silenced your selves.

5. A necessity which lay upon them, who were called of God, to reveal the Gospel which was hid from Ages; doth not ly upon you, who many of you, are not so much as called by man to preach that Word; which for many years, God be thanked, hath dwelt richly among us.

6. They loved not their life unto the death, that they might preach the Gospel; you love your opinion so well, that you will rather not

not preach the Gospel then hear it: they would not
 be pleased so to hear him: you silence your lawyers
 to silence your consciences and yourselves. *Mr. Calamy*
 O Sir, we would not have left our calling; and yet
 not for fear of death, we must now leave them for fear
 of that which is worse than death: we would willingly
 die rather than not serve the Lord in our calling;
 we must rather not serve the Lord in our calling
 than sin. Really I am afraid that while you
 think you avoid sin by refusing Ceremonies which
 are indifferent, you committed sin in neglecting your
 calling, which was necessary. Let every man be fully persuaded in his
 own mind: what is but indifferent in your apprehen-
 sion, was sinful in mine, and every man must give an
 account of himself. Side is not what you think of the thing imposed
 can silence your conscience, but what they are in that
 which is good and evil: good and that which is evil
 evil as it was before, neither better nor worse, any
 more particular judgement or opinion thereof nor
 notwithstanding. That is true indeed, but what is good
 and indifferent in itself, is not persuaded in itself
 is evil to me: to him that cherishes any thing to
 be unlawful to himself is unlawful. *Mr. Calamy*
 is at liberty: whether he doth it or no, it is not
 unlawful: but to him that cherishes a thing unlaw-
 ful, it is enjoyed by lawful authority as do
 him if he hath more clear title to the contrary than
 God hath in conscience. *Objection* A Gentlemen
 wealth or family, which is not in danger contrary
 to the Law and will of God, ought to be preserved.

ved and obeyed no other wise, then as if God himself had commanded it; because God himself hath commanded us to obey the Higher Powers, and to submit our selves to their Ordinances, Rom. 13. 1. 1st Pet. 2. 13.

Mr. Calamy. I hope I must not go against my Conscience within me, to comply with my Superiours above me.

B. S. What a strange thing is this! that when the blessed Apostle commanded you to obey for conscience sake, you should disobey, and that for conscience sake too. Your Governors charge you upon your Conscience to be obedient, and you pretend your conscience to be free from that Subjection: It is a sad thing that you have brought your selves and other poor souls to such a strait between two sins, and you can by no means possible avoid both, as long as you persist in this way; for if you do the things commanded, you go against the perswasion of your own conscience, and that is a great sin; and if you do them not, you disobey lawful Authority, and that is a sin too.

Mr. Calamy. Truly neither fancy, faction, nor humor makes me not to comply, but merely for fear of offending God: And if after the best means used to convince my self; as prayer to God, discourse, study, I was not able to apprehend the lawfulness of what was required; if it be my unhappiness to be in an error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next world.

Mr. Spry. When I was called upon either to conform to the Law for Uniformity, or to leave my Ministry, I asked of my self two things; Whether I would rather suffer death then use the things imposed in a Church professing the foundation, and using them as things indifferent, not pressing them as binding consciences in themselves, or as needful

to salvation? And whether the execution of my Ministry (which was pressed upon my conscience with a wo, if I neglected it) should be as dear to me as my life.
 P. 6. Good God, to see to what pite small errors have brought us: how difference of apprehension hath brought forth difference of judgment: and difference of judgment hath brought forth difference of practice, and disagreement of affection. The difference of practice hath moved Authority to silence and suppress reasons of conformity. The disagreement in affection doth move you who are deprived, to speak and act against persons in authority, whereby in the event the course of the Gospel is interrupted, and of Popery enlarged: the friends of Sim are grieved, the enemies rejoyce, the enemy of mankind is glorified, and the Lord is displeased: the Church is rent with schism, the truth scandalized by dissension: the Ministers undone by loss of living, and the unity of brethren living in the same house, professing the same faith and rejoycing in the same hope, is pulled in pieces: and this life to continue God knows how long.

Mr. Calamy. It is sad that Magistrates should rejoyce such things, as should cause such divisions as cause great thoughts of heart.
 B. 2. It is sad indeed that Subjects should submit to such things as are enjoyed for peace, order, and decency.

L. M. I wonder you should not consider how dangerous it should be to affront the most solemn injunction of the whole Nation, a Law so universally desired, so deliberately resolved on, so seriously practiced, in the greatest security of Church or State.

Mr. Calamy. I was several times persecuted for owning his Majesties Authority and Interest. I did not think I should live to be imprisoned for opposing it.

S. 2. The more favour his Majestic had for you for former service, the more sorry he is that you

subject himself for it, but for conscience sake, Box 13. 5
 20 Mr. Calamy I hope an offence of this nature may
 be passed by, being so innocent in the design of it,
 so harmless in the consequence of it, ^{to your majesty}
 21 How harmless it is in the design of it, lies it
 between you and your God and soul; how danger-
 ous it is in the consequence of it, any man may
 guess that considers what encouragement it may
 give your party, if you are not punished; and what
 offence it may give them if you are. If you are woun-
 ded at, why say others, are we not wounded at too,
 without respect of persons. If you are punished, then
 they say, we are persecuted. It is sad that you are
 become such an occasion of offence between the King
 and his good people.

Mr. Calamy I hope I am not so unhappy, as to be
 22 You were looked upon as the fittest man to
 break the ice, being a man so much esteemed for
 your own worth, and so much interested in honoura-
 ble friends and acquaintance. For, formerly Cart-
 wright was encouraged by the E. of Leicester, Travers
 was entertained by the L. Treasurer Cecill, Walling-
 ham was owned by Secretary Walsingham; so you
 stir up your honourable women, and look for the fa-
 vour of many excellent personages.

Mr. Calamy I hope his Majesties gracious Declara-
 tion may excuse me.

23 His When my Lord of London acquainted his
 Majestie with what you had done, his Majestie said
 I am sure he hath encouraged me to favour
 24 His Majestie never intended any favour of
 this nature to you, and I fear this passage will ob-
 abstract that favour he intended.

25 Mr. Calamy So far I hope may this passage be from
 prejudicing his Sacred Majestie against you, that it
 may rather incline him to favour me, considering the
 necessity he hereby may perceive of our service, and
 the reasonableness of his indulgence.

M. O. Flatter not your self with these vain thoughts: his Majesty may pity you, but he doth not want you. God hath sent his Word, and great art the company of Preachers.

Mr. Calamy. Let not the rigour of one Session restrain those whom the indulgence of another may release.

N. P. It is a question whether the same Parliament may repeal the act that made it: whether those things that have been over-ruled, may be debated by the same House.

Mr. Calamy. I hope that what a Popish Priest may do without check, a Protestant Minister may do without imprisonment.

R. B. Neither the one nor the other may be endured to seduce the people, and with fair words to deceive the hearts of the simple; if any man teach any other doctrine, and consent not to wholesome words, &c.

Mr. Calamy. I hope his Majesty will use his interest with the Parliament.

A. C. You of all men should not expect it: who complained of his late Majesty's protecting Delinquents against his Parliament.

A Brother. It is an unheard of course that the Church should be governed by Civil Laws, and Ministers punished by Lay-men.

An honest man. Since the reformation, by your leave and the Papists, we have owned his Maj. under Christ, Defender of our Faith, and Law-maker of our Church: the Church directs, the State establishes.

Good man. Alas, that they should use the good man so unworthily and hardly!

A. B. When Mr. Calamy and Mr. Leas, &c. were under restraint, and word was sent to the Army in Scotland concerning it, Harrison and others said, If godly men transgress the Law, they should be punished by the Law.

Good n. Alas what harm hath the good man done?

R. In short he abused the *Kings Authority*, he hath broken the *sealed Law*, he hath vilified the power of *Parliam*, he hath disturbed the publick peace, he stands to the principles of the Rebellion, and provokes *Sanctifier*.

Good w. I wonder what he preached?

A.B. He preached that *glory was departing from our Isr.*

Good w. These courtes will bring us to another war.

A.B. Not so we hope. What, will you endanger the publick peace rather than be restrained? will you not scruple at Rebellion, who scruple at a few ceremonies? what would you do if you had power in your own hands, that are so bold without it? shall the *minor* part impose upon the *major*? shall a novel fancy bear down an Apostolical Institution? shall a *private opinion* contest with a *publick Law*?

G. w. Alas that our teachers are removed into corners.

A.B. Our dangers begin at the *Pulpit*, without the aid of seditious Sermons, I do believe the *strife* had never come to blood: he was a wise man that said, *The single imprisonment of Crofton hath quieted that party more* when all the multiplied and transcendent favors of his Majesty.

Good w. These are sad times.

A.B. Say not that the former times were better then these, for thou dost not enquire wisely concerning this thing: when you guided the times others complained; now others guide the times, you complain: when shall we be quiet, I think it is our best way to rest where we are.

Good w. Good man, he hath discharged his conscience.

A.B. He hath it may be discharged his conscience, and my L. M. must discharge his: he who in order to the making of good Christians, makes bad Subjects: hath a zeal indeed, but it is seditious; a Religion, but it is Rebellion.

G. w. Now you suffer for righteousness sake, happy is he.

A.B. Yes, but what glory have you, if when ye are buffeted for your faults you take it patiently. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other mens matter.

dear Col. May, May 1st. I am confined until no more now.
 To 446. Yes, with all my heart upon you, and you
 friends word, on Golden City bed with dear, smiling
 7th 7th. Remember how you prayed, preached, and
 what you did for me, and what was done for
 me, and pray look not with pity as you go home.

304 *I have seen the
 walls of this prison but they
 have not in wood had
 I then felt they may be
 Caldeans I love them
 now they fall to the
 Caldeans.*

Then fallst away to the
Caldeans, I love's best
friend is false, I fall to the
Caldeans.

Catholics.
The Jews said, what
have I done against thee, or
against thy servants, that
thou hast persecuted me?
And thou shalt say,
I have persecuted thee O King.

[illegible]

you will find it when we put

